

FROM WHERE DOES MERCY COME?



/Zohar Breshit 8 lesson 96/

(This is an excellent ot. It treats the sacramental of the sacramental. Pay attention here, it's crucial so we can attract from this highest place, where all the 13 attributes of mercy come from. It is going to be explained in this ot.)

The verse mentions two great heavenly lights. He is going to discuss Hagdolim/The Great Ones, a verse from the Torah: Breshit.)

The verse Hagdolim/The Great Ones teaches that the Zo'N had risen in the name, on both sides, meaning on one level and they are called by the name that connects everything (hear what he's telling us) **which (name) is mitzapetz mitzapetz** (in a minute he will tell us about the two names mitzapetz mitzapetz) **this means that they will receive from the names mitzapetz, the Z'A will receive from the right mitzapetz and the Nukvah (will receive) from the left mitzapetz, and then they are called two great heavenly lights.**

(I need your complete attention here! Nothing in this world is spiritual. Everything is covered. Covering after covering... Only in the Zohar we can hear holiness.)

Explanation, the name HaVaYa'H in substitution of alephbet/alphabet of atbash (a substitution cipher, hear what he tells us:) **א becomes ת** (so the first letter aleph becomes the last letter tav), **ב becomes ש** (the second letter from above becomes the second letter from below), **ג becomes ר** (the third letter from above becomes the third letter from below), **ד"ק** (the fourth letter from above becomes the fourth letter from below etc.), **ה"צ, ו"פ, ז"ע, ח"ס, ט"ו, י"מ, כ"ל**, (and the name HaVaYa'H in substitution of this system becomes:) **matzapetz, because yud** (the first letter of the name HaVaYa'H) **becomes mem** (from above yud is the tenth and from below mem is the tenth) **and hey** (the second letter of the name HaVaYa'H) **becomes tzadi, vav** (the third letter of the name HaVaYa'H) **becomes peh and the last hey** (the last letter of the name HaVaYa'H) **becomes tzadi, so matzapetz. And they** (Two times mitzapetz. This matter is really high. Actually, you learn about this in TES, but it is also mentioned here briefly and the explanation is really great. It's crucial to be fully concentrated here, so you can take it in, understand the meaning of the names

and their root. It's very high and I'm connecting myself with it. Try to connect yourself with the names as well. If you learn to do this... all the names are within you. He is telling us the place in the spiritual worlds: the exact structure is also within you. If you reach within you this partzouf, then you can connect yourself with this place in the higher. You can attract the 13 attributes of mercy. Actually, through this you receive salvation for your soul.) **are considered** (the names: two times mitzapetz) **to be two peyot right and left of the head of a'a**. (In the head of a'a you have as it were sidelocks or sidecurls on both sides. You can find this symbol in the Chasidic community. The boys and men have sidelocks. They don't understand what it means and therefore it doesn't help them. It is given to them by the great Torah specialists to do this physically, in the hope they will someday understand the meaning behind it and then it won't be necessary anymore. Then they can cut off their sidelocks. Clear? The great Kabbalists, after their spiritual growth, did not need their beards any longer. They shaved the beards. Clear? Yehuda Ashlag and his son Baruch Ashlag did have beard because they were a part of the Chasidic orthodox community and they wanted to raise the community, bring them to a higher level. Therefore, they did not want to individualize themselves and be thrown out of the community.

It's not necessary to keep peyot, we have to do this by raising Ma'N. We know where to bring up the Ma'N. And this is what we are going to learn so we can attract the 13 attributes of mercy from the Torah to ourselves. Do you see? Don't do something unknowingly... like the mass, the chosen people do hypocritically with all their best intentions. Everything they say doesn't help. Not even for a bit. Because... Once again: the Torah specialists gave this to the people with the intention they wake up from their sleep in flesh. Clear? And this awakening has come with Yeshua. Without confessing to Yeshua, without connecting yourself to Yeshua in every situation, until the gmar tikun, nothing will help. The prayers you pronounce won't mean a thing, it will be useless if you don't accept Yeshua. And to do this, you have to learn Kabbalah. Accepting Yeshua is the result of learning Kabbalah. You can accept him spontaneously, but it becomes real if you come to this revelation by learning Kabbalah. Clear? Try to hear every word... It's a very special lesson, every word I hear from him, from Zohar and what crosses my mind is necessary to go through this lesson. Because until the gmar tikun – hear what I say – during the 6000 years of the Creation, 6000 years of correction we need the power of Yeshua. There is no other way, there is no other way out. During the 6000 of correction there is no other way to HaVaYa'H than through Yeshua. Because he brought us the Malchut Shamayim or Malchut of Yesod. We say Z'A, but Yesod and not further. In the gmar tikun Yeshua will come to earth, in our Malchut, in the Malchut of the Creation. In every person's soul the power of Yeshua will enter, in the way that light of Chochmah will descend to Malchut de Malchut. And from then onwards – hear carefully what I have to say because you won't hear this anywhere else – like the prophet said, the feet of the Masiach will stand on the mount of olives. At that moment, like the prophet said, every flesh will see the Creator. This means until the Malchut de Malchut. And – pay attention – it won't be necessary anymore to raise Ma'N to Yeshua. Why? Yeshua has already come in our tzimtzumed Malchut de Malchut. But during the 6000 years we need to raise Ma'N, prayer to Yeshua for every correction so the higher light can enter our lower kelim. And after the gmar tikun it won't be necessary anymore, because the Masiach will live in us. He will come to us and the entire earth will – like the prophet says – be filled with the glory of Hashem.)

Because the 13 attributes of mercy in the Torah (and he recites the first one), **which are Kel rachum** (Kel, the name of Hashem embedded in chesed) **v'chanun etc** (the merciful and gracious, there are 13 in total), **are divided into 13 corrections of the beard of a'a**. (They correspond with

the hairs of the beard.) **And before the 13 attributes of mercy two times the name of HaVaYa'H HaVaYa'H is written** (It's written: HaVaYa'H HaVaYa'H kel rachum v'chanun. So two times HaVaYa'H is written in the Torah before the 13 attributes of mercy.) **and their substitution** (of the two names of HaVaYa'H) **in the system of atbash** (where aleph is replaced by tav and bet by shin, etc.) **is mitzapetz mitzapetz as mentioned above, and he says that these high names of 13 forgivenesses** (plural of forgiveness, translated literally) **of mercy, they are high names and go before the 13 attributes of the Merciful. This can be compared with the hairs on the two sides of the head** (we say sidelocks, the place here the sidelocks begin) **that they are higher compared to the hairs of the 13 corrections of the beard.** (The place of the peyot, where the hairs on the two sides of the head start, they are of course higher than the 13 corrections of the beard.) **And for the explanation of words read in Ma'arot HaSulam** (additional comment: The Vision of Sulam. We have come across this part a few times, also in the study of Hakdama, the first book we learned. You can find Ma'arot HaSulam in the Hakdama sefer Zohar on pages 5, 6, 7, 8. If it's something very important and if it's necessary he gives a piece of additional comment, but very rarely.

(It's crucial what he is giving us in a nutshell, something that seems absolutely impenetrable in the study of the liberation, the teaching of Kabbalah. Therefore, I need your absolute attention here. I want this audio lesson to be written down: I don't ask this often but I feel we really need it this time.)

Explanation of the names mitzapetz mitzapetz.

At first we need to know about the matter of the partzuf of hairs of a'a. (What it means. When I read it for the first time, I didn't understand it. I went through it several times, also in Tes. I felt I didn't have enough purity, probably due to my intention to receive it correctly. Therefore, I'm asking you to be fully concentrated here.) **And this matter has already been explained in detail in Talmud Esser Hasfirot, lesson 13.** (We'll see what this is. He does not say which part.)

(Look at the clarity of Yehuda Ashlag's soul, is, it's a divine soul.) **It's about what has been explained above, that despite the fact the ga'r of a'b can't stay in a'a and in all other partzufim of Atzilut, nevertheless they are obliged to appear in him in the beginning of the zivug, and it's impossible that the va'k of a'b will reveal themselves without the revelation of ga'r of a'b first** (Clear? We have learned that the light never comes to the Creation partially. The light comes in its whole: ga'r and then va'k. We have learned this in the previous lessons.) **but they (ga'r of a'b) immediately leave the partzuf** (they immediately disappear from the partzuf). **And this is because there are no kelim in the partzufim of Atzilut** (pay attention) **that would be capable of embedding them, because these ga'r are only attracted to the Malchut of the tzimtzum Alef and this Malchut (of the tzimtzum Alef) is not revealed at all below the masculine of Atik, (and as we know:) and there is no light without kli and therefore they are obliged to immediately leave the partzuf.**

(Now hear carefully what he's telling us. It's really great:)

And it is known that the matter of going out of lights only refers to the direct light of the level (of partzuf) but the or chozer that is in her (in that level), which covers ten sfirot of or yashar/direct light cannot go out from above (cannot leave that level) because of its thickness (because it comes from the creation, from yesh mi-ayin, existence out of nothingness) and the din that are present in the or chozer. And therefore, also here only the direct light of the level ga'r of a'b goes out, (in the head we have both: or yashar that wants to enter the partzuf, the head and

we have or chozer, malchut of the rosh that reflects the light – do you hear what I’m saying? We have both, or yashar as well as or chozer. But when the light goes out – only or yashar leaves – then or chozer remains in the head. Therefore he says: ‘also here only the direct light of the level ga’r of a’b goes out’. **but his or chozer remains in the head of a’a, also after the ga’r of a’b going out. However, since this or chozer is the complete darkness without light** (without direct light it’s like darkness) **because the direct light left him, therefore he is considered there in the kelim of the head of a’a like psolet/waste and therefore he pushes him immediately out of the head and in him remains a small point of impact on the skin of the head in the aspect hairs of the head.** (We now understand what the hairs of the head are.) **And see now, it has been explained well to you about the material of the hairs of a’a from its source.** (He directs us to:) **And read carefully about this matter in Tes lesson 13, page 1060, in or pnimi, the paragraph starts with Kutzin v’nimin.** (Kutzin are kind of threads and nimin is another word for thread. Now is not the place to explain this, it’s explained there.) **Because** (he also says this) **here is not the place to go deeper into this.**

And see now, after the hair has been captured in the head of a’a, they immediately received the correction of the breaking of his step (as a tikun of the second tzimtzum, by which every level, every partzuf is as it were broken into two) **by which the Malchut of the partzuf of the hairs was risen to the place of his Binah and his Binah, Tiferet and Malchut** (that we call the below part) **completely left the aspect of the head of a’a and went to the aspect of the body, because they spread till the chaze in the body and they are called the hairs of the beard of a’a. In the way that the two sfirot Keter and Chochmah of the partzuf of the hairs remain in the head of a’a and are called hairs of the head of a’a, while the three sfirot Binah, Tiferet and Malchut that had left the head of a’a have become** (hear carefully) **the 13 corrections of the beard of a’a which are the 13 attributes of mercy that is explained in detail in Tes lesson 13 on page 1067, ot 168 and further till the end** (of the ot).

And know that all the mochin of the shining of Chochmah from the partzufim of Atzilut are attached to the hairs of the beard, as mentioned above, that they fell in the body of a’a as mentioned before, then in all the partzufim of Atzilut there is only va’k when there is no head, but in the time of gadlut the a’a lets the Malchut of the hairs of the head descend to her place, this means to the end of the hairs of the beard and then the hairs of the beard return to the aspect head of a’a and stand on one level with the hairs of the head and are corrected there right and left (on the right side and on the left side), **by which the end of the hairs of the head are considered the right side of a’a** (where the sidelocks begins) **and this is the right mitzapetz. And the end of the hairs of the beard are considered to be the left piya of a’a and that is the left mitzapetz. And by the rising of the hairs of the beard, the mochin of va’k are revealed, this means the shining of chochmah without chasadim, in all the partzufim of Atzilut, that they are not the mochin of mercy yet because chochmah doesn’t shine without covering of the chasadim and therefore they are called mizapetz mitzapetz which is the substitution of the name** (two times the name) **HaVaYa’H in the combination of the letters א”ת ב”ש** as mentioned above, **that teaches the mochin become gradually smaller** (if we replace the letters above with the letters below, the spiritual meaning that the mochin become smaller) **like in the number of תשר”ק** (If we begin with the last letter to above, תשר”ק, then we can see that: : ת is 400, ש is 300, ר is 200, ק is 100. So from below to above it gets smaller.) **but the number of the alphabet** (of the holy language) **in direct line** (from above to below) **goes up** (this means it increases, from above to

below, if you take the first four letters: א is 1, ב is 2, ג is 3, ד is 4, ... you can see it increases, so the mochin increase as well) **and afterwards by new Ma'N lights of chasadim are attracted and the two names mitzapetz become the two names HaVaYa'H, that stand for mercy, and they are the two names HaVaYa'H that proceed the 13 attributes of mercy in the Torah and then plenty will be given, from the hairs of the beard of a'a, from mochin of gadlut to all partzufim of Atzilut in essence of 13 attributes of mercy that contain all the mochin of gadlut, and this takes place for 6000 years until the gmar tikun.**